415 ing liquids, in the kitchen, and for carrying water to the fields or on trips. Interestingly enough, a ring base to sustain the gourd erect does not seem to be known, the vessel being placed on the ground and balanced by rocks or the legs of the *fogón*. In addition to the [231] uses mentioned above, gourds are used as bee hives (see fig. 4, *d*), as a receptacle for the [283] spindle whorl while making thread (see fig. 5, *c*), for carrying seed when planting, and are employed extensively as sieves. The use of the gourd as a sieve is very common amongst the present close neighbors of the *Boruca*, the *Talamanca* peoples.[31] For use as 412 a sieve, the gourd is covered with holes made 415 by a combination cutter and puncturer. This tool has a handle of pejibaye palm in one end of which a forked piece of metal with one prong longer than the other is inserted and bound by string. The longest prong is shoved into the gourd until the shortest penetrates the outer surface deeply enough to cut a line in a circle. This operation has the double [531] effect of making a circular hole and at the same time a line design around the aperture [534] (see figs. 7, *b–8*; 7, *c–3*). Gourds are also made into *maracas* or rattles to accompany the drum at celebrations (see p. 29). There is 531 no rule about the decoration of the gourds. They are either left untouched, or are carved in various designs, the most popular of which is the leaf motif, although animal figures sometimes appear. The patterns are cut with a knife, and left to turn a darker color with time.

381 **Glues.** Glues are rarely used by the *Boruca*. 314 A glue that is used for mending vessels, or, at times for water-proofing the dug-out canoes is made from a small palm (*Elaeis melanococca Gaertn.*) called in Boruca *tuskra'*, *tus*, meaning "short," and *kra'*, meaning "plant." This palm has thorny leaves and red fruit (see p. 15). To make the glue, the trunk is cut in pieces and spread out in the open so that the dew has easy access to the sap. The following morning, the residue, which is the glue, is gathered.

323 **Pottery.** Very little pottery is now being 177 made by the *Boruca*. The European war, however, has caused iron cooking vessels to become practically unobtainable as well as prohibitive in price, and the Indians are slowly

[31] Skinner, 1920, pp. 66–67.

[P. 24(B)] SA19 Talamanca SA19 Bribri Cabecar

381 **Glues.** *See* Musical Instruments and Hunting.

281 [231] [415] **Skins.** There is relatively little use of cattle hide among these people. The Cabécares of the Pacific slope who have most of the cattle, and rarely the Bribri and Cabécares of Talamanca, make pouches or hunting bags from the sacs of bulls. The Pacific Cabécares also copy their non-indigenous neighbors in using skins to dry rice, beans, and cacao. Both wild pig and jaguar hide are made into pouches. Pieces of deer hide are used for minute bags which [824] contain good luck seeds to put on children's [777] necklaces. In upper Talamanca men (chiefly [292] medicine men) wear deer and jaguar skins over their clothing on festive occasions. Peccary [534] hide is used to cover drums on the Pacific slope and iguana skin is used on the Caribbean side.

314 824 **Rubber.** On the Caribbean slope, rubber is tapped from the wild tree (*Castilla fallax* O. F. Cook) by the Cabécares and made into pouches (*see* Hunting).

322 **Wood and Stone.** Wood, of course, has a variety of uses many of which have been mentioned earlier. Among the Bribri of the [252] Caribbean littoral, grinding tables are often made of wood and are large enough for several women to use at the same time. They are located beside a water hole or stream and are balanced on logs. On the Caribbean side, [415] mahogany or cedar mixing trays or troughs, [273] up to twelve feet in length and supported by four feet, are used for chicha mash (*see* Furnishings). Vertical wooden mortars for rice, [412] shallow mortars, and large trays or bowls are [415] common. These last two items are used for [251] drying foodstuffs or even for mixing paste [252] with water. Wooden staffs known as *cacique* sticks are an important part of the medicine man's equipment (*see* Special Paraphernalia and Significance).

372 In upper Talamanca, the fire stick is used (*see* Fire-making).

324 287 Stone is not worked today but is employed for food preparation and the manufacture of bark cloth.

[P.69(A)] SA19 Talamanca SA19 Bribri Cabecar

476 traditions, are known by the Spanish term
574 *juntas* or *bLo-ʒé* (chicha-to drink) in Bribri,
273 or in Cabécar *dí*[204]-*ʒɔ* (chicha-to drink). They are held when there is need of group labor such as building a house, clearing a field,
[571] making a bridge, etc. It is the only time except at death or bone burial that groups of people meet. The person giving the *junta* must supply liberal quantities of chicha and at least sufficient food. Dancing with singing, particularly
[535] on the Caribbean side, forms part of the enter-
533 tainment. On the Pacific, singing is not as
184 [TEXT CONTINUES TOP OF P.69(B)--Analys]
534

THE ARTS

534 **Musical Instruments.** Upright drums are the preferred instruments of Talamanca. In pre-
[172] Columbian graves they are found fashioned of clay and occur from miniature sizes to three
[824] feet in height. Today they are made of palm
237 or cedar with one end covered with iguana skin and the other end open. The skin is
381 fastened to the wood with a glue made from
824 the red fruit of the *butsi* tree and is then tied with *pita*. Their size varies from two and a half to three feet and they are played by hand. Formerly a small all-wooden drum with a
[766] U-shaped slit[205] was used at the burial of
184 chiefs. These were played with a bone or a stick. The people on the Pacific side do not have the upright drum but use the Chiricano *caja* or round drum of palm wood covered at
[237] both ends with wild boar skin and played with two sticks.

534 In Talamanca, and as a rule in all *jawá*
237 houses, armadillo shells are rubbed with a stick while those of land turtles are used in a similar manner or as clappers. The conch shell is made
[202] into a horn to relay messages but not for a musical instrument. Rattles of gourds filled with seeds or pebbles and with fowl bone or wooden handles are also seen.

533 **Tempo.** There are varied beats for the upright drum: 4 short and 1 long; 3 short and 1 long; 2 short and 1 long. As many as twenty drums were played at one time in Talamanca
[184] when the Singer functioned. On the Pacific side, the old pieces are seldom heard. The
[TEXT CONTINUES MIDDLE OF P.69(B)--Anal/ST]

[192] [205] *dí* is also the word for water and is often used for river.

6:Stone E-5 (1956-1959)1962
SA19 Talamança SA19

[P. 100 (A)]

Bribri
Cabécar

FOOD VALUE OF THE PEJIBAYE[a]

(*Guilielma gasipaes* Bailey)

Constituents are measured and in quantities of 100 grams.

146
262

		Red Variety	Yellow Variety
Humidity	gm.	36.4	49.6
Ether extract	"	8.17	3.53
Crude fiber	"	0.8	1.1
Nitrogen	"	0.633	0.401
Ashes	"	1.12	0.86
Calcium	mg.	14.4	8.9
Phosphorous	"	55.2	46.1

[Text continues top of p. 100(B)--analyst]

PLANT LIST WITH USES

BRIBRI

824

	Latin	Use
tsíLi	*Heliocarpus Excelsior*	hammocks, rope, carrying bags
[283] kúrk	*Cecropia* sp.	to make fiber (burillo)
akuk-kLɔ	*Croton Glabellus*	for incense of copal
[278] kúLí	*Costus* sp.	for fever--mash stem and boil
[342] tsíchica	*Menispermacen Aesampeln*	used in building house instead of nails
[278] tɔbéchica	*Cissus* sp.	use whole vine, for colds, etc.
dipáchica	*Eupatorium Vitalbae*	fish poison
dusískLɔ	*Vernonia Patens*	to stop nose bleed; use leaf

[Text continues middle of p. 100(B)--analyst]

CABÉCAR

824
278

	Latin	Use
harbɔ	*Phyllantus* sp. Pittieri	fish poison
chatɔ	*Serjania* sp.	fish poison
	Pothomorphe piperaceae	boil leaf; bathe children with liquid and wrap in mastate, to cause perspiration
[381] bocuLá	*Eufobia sapium*	glue
chicarté	*Bocconia frutescans*	boil the root and drink the liquid for stomach pains

[Text continues bottom of p. 100(B)--analyst]

[a] English: Peach Palm.